

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."*—ISAIAH.

No. 4, Vol. XXVI.

Saturday, January 23, 1864.

Price One Penny.

## MINUTES OF A GENERAL CONFERENCE

HELD IN BIRMINGHAM, SUNDAY, JANUARY 3RD, 1864.

(J. C. Graham and A. Ross, Reporters.)

Present, on the Stand—President George Q. Cannon; Elders John M. Kay, President of the Birmingham District; Jesse N. Smith, President of the Scandinavian Mission; John L. Smith, President of the Swiss and Italian Mission; Thomas E. Jeremy, President of the Welsh Mission; Richard Bentley, President of the London District; Thomas Taylor, President of the Manchester District; Isaac Bullock, President of the Scottish District; Warren S. Snow, President of the Southampton District; George Halliday, President of the Bristol District; Joseph Ball, President of the Sheffield District; M. F. Farnsworth, President of the Newcastle-on-Tyne District; John G. Holman, President of the Cheltenham District, and W. S. S. Wiles, President of the Norwich District. Also, the Presidents of Conferences and Travelling Elders from all parts of the Mission, whose names will be published with the Minutes of the General Council held in Birmingham, in a subsequent number of the *Star*. Conference was opened at 10.45.

a.m., by singing the hymn commencing, "The morning breaks, the shadows flee."

Prayer by Elder R. Bentley.

After the hymn, "God moves in a mysterious way," was sung, Elder Kay arose and said,—I feel thankful, my brethren and sisters, for the privilege of meeting with you this morning, surrounded as we are by such favorable circumstances. I am aware that many in this congregation are suffering from colds and troubled with coughs; but I hope that they will try to restrain their coughs as much as possible while the brethren are speaking. I hope that while we are together to-day we shall be blessed and strengthened in our religion. We can have a good Conference to-day if we all desire it; and I trust that it will be the best one we have ever had in Birmingham. We have, heretofore, had good Conferences in this town, still it is possible for us to have better. I enjoyed myself at the last, but I hope to enjoy myself more so to-day. I am pleased to see so many of my brethren from the other

ent Conferences, both upon the Stand and in the congregation. Some of them I have known many years, and have spent many pleasant hours with them thousands of miles from here. I can see the faces of some with whom I have lived neighbor for many years, and whose love for the Gospel of Jesus has brought them here to-day to preach the word of life and salvation to this and other nations. I have been under very different circumstances with them from those which surround us to-day, and have labored with them to build up the Church and kingdom of God in the United States of America. There are a great number of Saints here this morning; but not so many as, I trust, will be here this evening. I feel like a father who has got his children around him, for I feel towards you, my brethren and sisters, as a father. I desire to see you live uprightly and become faithful and devoted children in and to the Church and kingdom of God. I have been so situated since the commencement of my labors in this Conference, that I could not find opportunity to visit the Saints at their homes as often as I would like. It would have afforded me pleasure to have seen all the Saints in the Birmingham Conference at their homes, so that I could converse and advise with them concerning their religion; but this privilege I have not had. I know there are as good people in this place as there are in any part of the world. I am pleased to meet with you the first Sabbath in the New Year, and I hope that the good influence prevailing here to-day will be possessed by all present during the ensuing year, and that we may have a greater desire to serve God than we ever had. I trust that our prayers may ascend to the throne of grace, and the blessings of God may rest upon us while thus assembled. I also hope that when we leave this Conference it will be with new interest in the Work of God, and with fresh determinations to serve him. While the Elders address us to-day, let us exercise faith and prayer that the power of God may rest upon them, and that the words spoken may be convincing and powerful. May God

be with us, I ask in the name of Jesus Christ. Amen.

Elder George Halliday said—I have often had pleasure, brethren and sisters, in Conferences held in this town. We have had glad times together heretofore, but, like brother Kay, I feel that there is nothing to prevent us from having the best Conference to-day that has ever been held in Birmingham. We are growing older, and know a great deal more than we did years ago; our faith is stronger than it was years ago; and, of course, our love for the Gospel is also stronger than it was then; hence, it is our duty to have better meetings. I pray that this house may be sanctified, and I feel to pray that brother Brigham's spirit will rest upon brother Cannon to-day, that we may have a glorious time while together, and one long to be remembered. You have come here this morning with the expectation of being blessed and strengthened by the teachings of brother Cannon and others who are here, and to realize this many of you have come long journeys. I pray God my Father in heaven that you may not be disappointed. I hope that you will have far better times this day than you expected to enjoy when you started to come here. I think we will find that the latter end will be better than the beginning. I am glad we are a poor people, because we appreciate the riches of heaven. Many in my District are poor, and while they are so they are humble, and they seek unto the Lord; but when any of them gather around them a little of the riches of this world, which in some instances has been the case since I commenced to labor there, oh, what a change! They grow ten feet bigger in mind—they forget their God and their brethren. "In poverty's vale or abounding in wealth" I wish to live true to my religion and devoted to its interests. There is no congregation in Birmingham to-day that have greater cause for thankfulness to God than this people have. Well, may we, my brethren and sisters, ever love our religion for what it has done for us, and never cease striving to gain celestial lives. I will sit down and pray for others who may address us;

out, before doing so, I feel like referring to the past, if brother Cannon will forgive me. I look around this room, and many whom I knew long years ago are not here. What has become of them? Are they in Zion? No; would to God they were! They have been overcome by sin and are gone, and are no more numbered among the Saints of the Most High. I thank God that I am here to-day. Let the past be a warning to us.

"When any turn from Zion's way,  
Methinks I hear the Savior say,  
'Wilt thou forsake me too?'"

Oh, let us keep faithful. I do not want any other than the association of my brethren. Well, God bless you brethren and sisters. Amen.

Elder Warren S. Snow said—I am happy that I have the privilege this morning of meeting with my brethren and sisters in this hall. I feel it is good for me to be here, and to be one of the representatives of the kingdom and Zion of our God, from whence light and intelligence will burst upon the nations of the earth. I am from that place, and many of my brethren around me have had the same privilege; and I would to God that you might enjoy the same blessing. I presume I am the oldest member of the Church in this room. I have been one of the pioneers in this Work. I have stood by Joseph and defended his life and those of my brethren whose lives were constantly in danger. I am thankful that I am among the living to-day, while thousands of my brethren and sisters are now in death. We are, in many respects, different to any people upon the earth; although we are human, like others of our fellow-creatures, still we are different. Why? Because we have looked to the same God who revealed himself to the ancient Prophets, and who has again revealed himself to man in this dispensation. Thirty-one years ago I first had the privilege of bearing testimony of this Work. The inhabitants of the earth sought to destroy the Work when it sprung up; but in their designs they were frustrated by the interposition of an All-wise God. This kingdom, in which we are engaged, will roll forth until it breaks up the pieces every kingdom opposed to its

onward progress. That is what I am laboring for with the rest of my brethren. I have testimony upon testimony to bear of the truthfulness of Joseph's mission. I have seen the power of God manifested in various ways, and my faith in the Gospel has been thereby strengthened. I remember when receiving my endowments in the Temple at Kirtland, I heard the voice of God as plain as I hear my own, and this testimony I have borne for thirty-one years. I expect, if I remain faithful, to be with Joseph and my brethren who have suffered for this Work in the morning of the resurrection; as I was with them in life so will I be with them in death. I have been driven with my brethren from place to place, and from State to State, preaching the Gospel of Jesus Christ, until we were driven to Nauvoo. There we built a Temple in the name of our God. When we accomplished this and were prosperous once more, our enemies drove us to the tops of the mountains, far away from the homes we had made with our own hands. They thought after this, that, certainly, they would no more be troubled with the people. When they drove us to the Valleys of Utah, it was said, "All hell will not drive them from there." Well, I expect that prophecy will be fulfilled. I tell you this kingdom is going to stand. Live up to the principles of the Gospel, my brethren and sisters, that we may accomplish the good that we are sent here to accomplish. I did not expect to occupy much of your time when I stood up; but when I commence to relate the things I know concerning the Gospel and its advancement in this dispensation, it is like a stream that is let loose. I love to talk about the kingdom and of the things that will take place in the nations of the earth. Concerning the war that is now raging in America, I will say, that Joseph told the people of that nation, that if they rejected the principles of truth they would have rebellion. Jesus told the Jews when he saw to what purpose they had converted the Temple built by Solomon, that not one stone should stand upon another. Did they believe it? No! And I find that Joseph told the people that troubles should commence in

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**SALT LAKE CITY, UTAH**

South Carolina. Has it not come to pass? We find that there is in the United States weeping and mourning; fathers have lost their children, children their fathers, wives their husbands, and the greatest misery prevails, through the rejection of God's servants by that nation. And the judgments of the Almighty will spread until they visit your own land. I say to you, Tarry not; haste away to the tops of the mountains, where there is salvation. I rejoice, my brethren and sisters, to be with you to-day. The spirit and power of God is here; the spirit of revelation and of the Apostleship is here, in our midst, and may it go forth to the nations of the earth is my prayer. Amen.

Elder Alfred Lee said—Brethren, sisters and friends, it is a truly great privilege to me to stand before you to express my feelings. I feel my weakness and my dependence on God, my heavenly Father. While my brethren were speaking before me, their words brought many circumstances to my mind, and I could not help weeping. I do not suppose that there is any individual who feels more grateful to our heavenly Father than I do, for the privilege of coming upon this earth in so important a dispensation as the one in which we live. I know that we, who have come here on missions, if we will do our duty and keep ourselves wholly for God, shall accomplish a work equal to any that has ever been accomplished by the servants of God. I have seen the time, in the early history of this Church, when we have had to work morning and night to defend the Gospel of Jesus Christ. With regard to the persecutions that the Saints have had to endure for their religion, I will say that I have been driven with the rest of the Saints from the city we built with our own hands; and I have been compelled to abandon the house and land that I had purchased out of my own money, because I dared to worship God according to the dictates of my conscience. But I expect to have them back; or, if I do not, my posterity will, which makes but little difference. May the Lord bless you, my brethren and sisters. Amen.

The choir sang an anthem.

Benediction by Elder John D. Chase.

Afternoon, 2.30.

The hymn commencing "The happy day has rolled on," was sung.

Prayer by Elder Joseph Bull.

The hymn commencing "Let Judah rejoice," was sung, after which Elder Kay said—There will not be time to hear the reports of the Travelling Elders and Branch Presidents to-day. I will report, therefore, in brief, the present condition and prospects of the Conference. I can safely say it is in a good condition. The Saints, generally, do their best to keep the commandments of God. Of course there are some who are not so diligent as others. I have exhorted the Priesthood to visit the Saints at their houses, and particularly those who are slothful in their duties. If they are spiritually dead, I want to see them resurrected. The Birmingham Conference numbers 1,013 souls. There have been baptized, during the year, 122 persons, and 92 have emigrated to Zion. (Elder Kay then read the Financial Report of the Conference for the quarter ending December 31st, 1863.) You will see by the report, that for the large number of Saints in this Conference very little Tithing has been paid. We certainly have been in debt, but as the Conference is now pretty nearly clear, I trust that there will be an increase in the income of Tithing, that we may receive the blessings derived through obedience to that principle. The Lord has said, "Pay your tithes and your offerings, and see if I will not open the windows of heaven and pour out great blessings upon you." I would like this principle observed and practiced by the Saints, because I know what happy results flow therefrom. May you be blessed, brethren and sisters, and may the Spirit of God be with us this afternoon, and that we may have a feast of spiritual things, is my prayer. Amen.

Elder John L. Smith said—Beloved Saints, it is with a great deal of pleasure that I stand before you for a few moments. It is seven years since I last met with the Saints in this hall. We had then a good Conference, and I hope, with brother Halliday, that we shall have a better one to-day. While brother Snow was speaking this morning with regard to the things that



occurred in the early days of the Church, many reflections passed through my mind. I felt to thank God that in the labors of his servants to spread the Gospel among the inhabitants of the earth, He had been their companion and preserver. I could not help thinking of the time when the Saints were driven from their homes in Nauvoo into the wilderness to perish if they chose. At that time the Saints received many blessings from God through the Prophet Joseph, and have since through the Prophet Brigham—blessings which strengthened the Saints and which showed them they were the chosen people of the Most High. I cannot help but rejoice and thank God when I look around me to-day and witness the results of the labors of those who were sent in those days to proclaim the Gospel to the nations. I feel thankful that I am here to-day on a similar errand. O, that I had a voice loud enough to reach their ears, I would cry repentance to the nations of the earth! I testify to you, this afternoon, that God has revealed to mankind in this age the Gospel of salvation, and that the prophecies of his servants are now being fulfilled. I can say that God has put forth his hand a second time to gather Israel. When men have endeavored to stop the progress of this Work they have failed in their purpose, and it will continue so. I have been with the Church almost from my earliest recollection, and have been sent to foreign nations to proclaim the principles which have made me rejoice continually. Let us be always ready, beloved Saints, to obey the servants of the Almighty, and keep our covenants faithfully before Him. May we be saved in the kingdom of heaven is my prayer. Amen.

Elder Jesse N. Smith said—I feel very happy to be here among you, my brethren and sisters, to-day. I feel to rejoice that I have the opportunity of meeting so many of those with whom I have been previously acquainted, and in having the privilege of forming new acquaintances and associations, which, I trust, will prove lasting. I feel thankful, also, that I have been called to be an advocate of the doctrines of Jesus Christ. When I am called upon to speak, I feel that I am one of

the weakest of God's servants. I have truly gone forth in weakness, but I can say the blessings of the Almighty have accompanied me. I have learned that the only way to obtain and enjoy the blessings of God is to yield obedience to those things that are required of us. I care not what those requirements may be, it is only through obedience to them that we can obtain the blessings of the Gospel. For instance, if we want the remission of our sins we must repent and be baptized; those are the only conditions upon which we can receive that blessing. So with every other blessing we possess, or hope to possess; they have been or will be obtained only by observing the important principle of obedience. All the promises which God has made are to be realized only through attention to that principle. I can safely recommend the doctrines of this Church, because I have realized their benefits myself by applying them to my own life; and I consider that my standing in this Church is worth all I have or ever expect to be worth. We should hold ourselves pure and undefiled from the corruptions of the world, for we have covenanted before the Almighty that we would observe every righteous principle. If we fail to do this we have proved ourselves recreant to that trust which is placed upon us—we have shown ourselves unworthy to be called Saints of the Most High. I can safely recommend the principles which I have embraced to the consideration of all who seek to serve God. I am thankful for the knowledge which I have that this Work is of God, and for the blessings which I enjoy. I may say we have not deserved such blessings as we, as a community, receive; but through the principle of faith we have been able to improve upon the little extended to us, and we hope to become more worthy of our Father's confidence and blessings. It is my desire to be useful in my sphere of action; and that we may enjoy the blessings of the Gospel is my humble prayer, for Christ's sake. Amen.

Elder T. Taylor said—I feel very grateful that I have the pleasure of meeting with so large an assembly. I feel happy when I am bearing testimony of the Gospel in my field of

labor, because I have experienced happy results from obedience to it. I know there is everything in our religion that is calculated to make mankind happy. I know if we seek to understand and practice the principles thereof we can enjoy every blessing this earth can afford. It is calculated to make men better fathers, women better wives, and their offspring better children. I proved this before I left this, my native country, to go to Utah. I feel to teach the people to be upright and virtuous, that they may receive, unreservedly, the blessings God is waiting to pour out upon the people. This is my testimony; and may God bless every faithful Saint upon the earth, is my prayer. Amen.

President Cannon then occupied the remainder of the time in an important discourse on the danger and evils of apostacy, which is in preparation for publication.

In the evening Elder Isaac Bullock spoke at some length in a highly interesting and instructive manner, [The reporters handed in notes of these remarks, but want of space precludes their insertion at present.] after which President Cannon delivered a most impressive and soul-stirring discourse, which will appear in a subsequent number of the *Star*.

Throughout the day there was an excellent spirit manifested among the people, and the remarks of the Elders were listened to with the greatest attention and interest. At the evening meeting there were from 1,000 to 1,200 persons present.

The Authorities of the Church, both in Zion and throughout the world, were presented by President Cannon and sustained in the usually unanimous manner by the Saints, after which the Conference was dismissed by prayer from Elder William Willes.

## THE GOSPEL—WHAT IT HAS ACCOMPLISHED.

BY ELDER JOSEPH G. RÖMNEY.

"Mormonism" has been called demoralizing and subversive in its principles to everything of a liberal or of a patriotic character; it has been represented as soaring in its aspirations, yet loathsome, debasing and levelling in its nature, making a war of extermination upon every other denomination, as wishing to tread a lone and solitary path amid the ruins of a world lost to all sense of honor, of independence, of magnanimity, and plunged in a wild maelstrom of bigotry and superstition.

It is soaring in its aspirations; it would have man look above the mere mercenary affairs of this life to the endless one hereafter. It would have him prepare here for the life there; but it would not make him better by debasing him, but it would do so by simply teaching him to overcome himself. It is levelling in its nature and in its principles just so far as putting reliance upon the abilities we may have, to the exclusion of the Spirit of God, is concerned, but no farther. It levels us all into children of one common parent: places us upon equal footing for the earning of our salvation, and gives us hopes, by our good

deeds, of equal success. It does not do away with rank—that is, with the rank of noble-hearted magnanimity and manhood, nor with the integrity so Godlike and so beautiful—they may flourish forever and never be destroyed by any principle advocated by a servant of God, and the virtues and graces which adorn existence will be cultivated more and more towards a perfection that will be agreeable and happyfying. It is subversive of no principle of virtue, nor is it a friend to any vice; and instead of making war upon denominations, it opposes only error. It has the Gospel of truth; it desires to be heard; people may believe if they will, and it is sinful to persecute it, nor will persecution change its destiny, or deter one honest and truth-seeking heart from embracing it. There is a certain portion of the world who denominate themselves philosophers, and who, in consequence of having had a few letters affixed to their names, pretend to be acquainted with all the workings and with all the motives which actuate the human heart, and to have a knowledge which penetrates

every crevice and every possible ramification of existence; who say the most intelligent men amongst us are men who are hypocritical, and who do not believe the principles they teach, but who, through interested motives, cling to the debasing system as a means of exalting themselves into power and position. Such deductions are anything but the reasonings of a sage, for any one who is talented enough to dupe a whole people such as the "Mormons" are, be they ever so ignorant, must have ability far above the mediocrity, which would raise him to distinction in any other society he might choose to mingle with, where he would not be laboring under the serious disadvantage of knowing he was living a lie, a transparency at any moment liable to be exposed. Such would most certainly be our mode of reasoning upon the motives of a man or of a people who hazard so much as do the Latter-day Saints.

The doctrine of continued revelation is not contrary to the Scriptures, though we know it is to the belief which has been entertained by mankind almost universally since the death of the Apostles of our Savior. Take away revelation, and we are no longer a peculiar and distinct people, nor does it alone constitute us one; yet, with its disappearance we would be in danger of sinking back again into the time-worn, energy-destroying pathway pursued by thousands before us. Revelation is the power and Spirit of God—rob us of that and we have but our own judgment to rely upon; but with it to guide us, we can, when necessary, bid defiance to an entire world, brave Satan and his followers, and beckon on to salvation the honest-in-heart. We find, then, by comparison, that what the world calls "Mormonism" is nothing but the reconstruction of the Church upon the pattern set by our Savior, that now, as then, men in the receipt of the Holy Spirit, although humble, illiterate and simple, can be ministers of life and salvation to the great and mighty; in fact, to all who will listen to the principles they teach and embrace and live the doctrines they advocate.

No man who holds the Priesthood is exonerated or exempted from the

responsibilities and labors imposed upon him by his station, and he may be called at any moment into the active exercise of his powers and of the energies he may possess. The voice of the Priesthood, enlightened and guided as it is by the Spirit and revelations of God, is omnipotent; yet this voice is not compulsory in its requirements, for men can obey or not, as they choose, acting upon their own agency. But, although there is no physical penalty inflicted upon the disobedient by the servants of God, except in cases of flagrant violation of some moral and social law, yet such persons must suffer the inevitable consequences of disobedience, through the unseen and silent, but certain operation of God's laws and providence. From the plow, from the implements of husbandry, from the artisan's bench, from the merchant's desk, from the ferule and the occupation of the pedagogue are the Elders of Israel called to go forth unto the world to proclaim the principles of the Gospel. A system requiring such implicit obedience from its followers, has been denominated a tyranny by those who do not understand the means used to bring about this union and this obedience, which at the nod of one man sends hundreds of men to the remotest regions of the earth, to do what they have never done before—to preach. The world is on the look-out for evil continually, and, as it is corrupt in its own nature, the people judge from their own desires that others are equally wicked, and not being able to understand the virtuous principles which unite a people, or a nation, in the bonds of more than brotherly love, they consequently refer acts they cannot comprehend to the easiest solution, and attribute them to the mysterious and superstitious power one man can, at times, exert over his associates. This is the error under which the world has labored for over thirty years; and every year, although they see stupendous results and effects, of which they imagine the causes, they are every day further and further from realizing or knowing what that they call "Mormonism" really is.

Its aims, too, are equally mis-

conceived and misrepresented, although they are depicted in a variety of ways to suit the fancy of every individual that has spoken or written upon them; yet all have, either through wilfulness or ignorance, fallen into error in their delineations of the causes which have originated this Work, and the ultimate effects which it is designed to produce. Looking for deception, the people have paid little or no attention to its real designs, which are loudly proclaimed in every principle of the Gospel of Jesus Christ. These designs are to make man better, and, by the dissemination of correct, ennobling principles, form him into a being capable of appreciating the heaven he will gain if his actions should fortunately be worthy of admission thereto. The people of the world do not credit this; and, as the strong arm of military despotism, with the combination of other earthly powers, are crushing them, they suppose that all are similarly governed—more by their fears than by their affections. They are, more or less, possessed with ulterior designs, and if they make a display of candor and frankness, it is oftener for the purpose of deception than with the intention of inculcating principles of information and usefulness.

These are some of the feelings with which we, as Latter-day Saints, are viewed by those not of our persuasion; and is it probable, if it is at all possible, for them to view our institutions and peculiarities correctly through the discolored medium of such prejudices? We should suppose not; but the inhabitants of the world show a more culpable neglect than this, when they cast aside the testimony of the servants of God and allow scepticism to ride rampant over the impressions and feelings of veneration which all, at some period of their lives, experience. So strong is this prejudice that an individual, though one of themselves, is looked upon with distrust, and his opinions are freely criticised the moment he says anything contrary to their pre-conceptions, and they, for this reason, cast aside the testimony of travellers and other individuals upon this point, whose word, upon any subject about

which the same virulence does not exist, is sacred. Our judgment is oftener warped by prejudice than by ignorance; especially is this the case in regard to what is known as "Mormonism," and the name, with some, though they know no reason why it should be so, suggests vile and crime-stained thoughts. All, however, are not equally illiberal, for some will, though they cannot endorse our principles, tell the truth just as far as they know it.

It might be asked, What has "Mormonism accomplished?" Not so much, it is true, to what it yet has to do for us in the eternities before us; yet it has done wonderful things, and has achieved extraordinary results. Thirty-four years ago it was unknown, and it devolved upon one person to proclaim and advocate it to the world. That youth could boast none of the learning of colleges, and but little of the rudiments of schools; and yet, one of the greatest and noblest missions ever confided by God to man was entrusted in his hands, which was the regeneration of a fallen world and the turning back of the tide of wickedness and iniquity. He undertook the task, resting his faith on the assistance of the Spirit of God. He enunciated his mission and was derided, mocked and persecuted, but he still stood firm in his faith and in his place, until the hand of mob violence released him from his mortal tabernacle. But, although he died, his work sped on, and the little seed he had planted grew and flourished. His followers built cities, broke the virgin luxuriance of the soil, roughed it in search of new homes, breasted the cold, chilling blasts of winter—the weak succumbing to their sufferings—the survivors, hallowing the wet prairie grave, shed the parting tear of anguish and then toiled resolutely on. They fought the battles of their oppressors and of their destroyers, and pioneered in the path of empire; and whilst the able and strong were away on this errand, the remainder entered the trackless desert where but the red man or the hardy trapper and daring scout were to be found, in search of a new home. Their enemies wondered at their puritan resolution and pro-



phesied—some gladly, some compassionately—their annihilation at the hands of merciless foes, or by the unrelenting destroyer—famine; but they emerged from the mountain gorge and they stand by the water of an inland sea, and they still toil and pray and hope. The desert begins to yield before the sturdy efforts of perseverance, and its wildness gradually disappears, whilst others still join them, and a wonderful success waits upon their labors. The existence of "Mormonism" is no longer a doubtful theme,—their united efforts have made it a *fact*—a real, substantial, social edifice, upheld by the united suffrages of over one hundred thousand people. This is an answer to "What has "Mormonism" done?"

Its principles, then, are worthy of investigation. All these people cannot be mistaken or deceived. Already have its principles been sounded by its missionaries in every quarter of the globe; and in every land where religious tolerance would admit of its

being proclaimed, there will it be found,—not advocated by learned, nor by influential, nor by particularly talented men, but by men illiterate and hesitating in speech until lighted up by the fire of the Spirit of God. What can then be the future of the Saints? There can reasonably be but one answer to such a question, upheld as the Saints are by the power of Jehovah. Success can but wait upon our efforts, and victory can but perch upon our banners; for the Elders traversing every zone, every clime, every land and every sea, can but gather knowledge—and that knowledge will be used to the furtherance of God's purposes, and not for the building up of the ambitious power of any man—harmony will increase and obedience will be more implicit to the behests of the Priesthood. O what abominable heresy, and under what monstrous tyranny we are placing ourselves when we obey the commands of the Priesthood of God and are guided by the light of his Spirit!

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1864.

### EMIGRATION AND THE MOTIVES WHICH PROMPT IT.

We are happy to have it in our power to state, to the Elders and Saints throughout our field of labor, that there is every prospect at present of teams being sent from the Valley this year for the assistance of the poor, in the same manner as they have been sent down for the past two or three years. A little uneasiness has taken possession of the minds of some of the Saints upon this point in consequence of letters having been received from persons in the Valleys, intimating that there would be no help rendered to the poor in emigrating this season, as the teams would be required to operate in other directions. President Young, in a letter which we have just received, expresses himself in relation to this subject as follows:—"As yet but little has been said here in regard to next season's immigration, though we presume the way will be open, in which case, as heretofore, we expect to send ox-trains to Florence, the number not yet concluded upon. They will probably arrive there on and before the 1st of July, in readiness to load up and return. So far as what are

called 'independent' passengers are concerned, if the early chartering of ships makes a material difference in price of passage, and their number will warrant, it may be well to forward them in time to reach Florence, fit out, and start as soon as the grass will sustain their animals. But as to those who expect to be brought from Florence, their expenses—should they tarry long there waiting for the trains—would probably out-value the difference between an earlier and later price of passage. However, on this point you will, doubtless, be able to judge in time, keeping in mind that the trains sent, as before stated, will probably be ready to return on or before the 1st of July."

From the above it is plain that President Young fully expects that, if the way should be open for any immigration to go through on their own means, he will be able to send down ox-trains to Florence to assist, as heretofore, in helping the poor from that point to Zion. We feel confident that this news will be hailed with joy by the Elders and Saints throughout all these Missions, as the appearance of the nations and the prospects for continued trouble in Babylon have caused every lover of Zion to earnestly desire that the way might be kept open for the immigration to go through as usual. The Elders, we hope, will now begin to make their preparations without delay for the approaching season of emigration. We will soon call upon them for the names and deposits of all those who are intending to emigrate, and when we do so we hope to have a ready response. The business of preparing for the emigration should, from this time until the ships sail, occupy a proper share of their attention and consideration, so that the utmost promptitude may be exercised when it is needed. They should make themselves thoroughly familiar with the circumstances of the Saints and with all the business of their fields. They should carefully peruse, also, all that has been written for the past three years in the STAR on the subject of emigration, and thus obviate the necessity of asking many questions which are fully answered in the various articles which have been written upon that subject. From the columns of the STAR information upon nearly every point connected with emigration can be obtained, and by the Elders becoming perfectly acquainted with the counsel which has been given and the policy which has been pursued within the above-named period, they can assist the Saints very materially by their instructions.

In this conjunction we desire to say to the Elders and Saints that the price of passage from Liverpool to the Valley is likely to be higher this season than last. We cannot say definitely at present what the price will be, but to be safe we think that *at least* one pound per head should be added to the amount reckoned upon last year.

Upon one point we particularly desire to give the Elders a few words of caution, and they are, Studiously avoid—unless in some special cases and under some peculiar circumstances, and then only by the direct and unmistakeable promptings of the Spirit of the Lord—using persuasion to induce any of the people to emigrate. We feel convinced that in some instances Elders have permitted themselves to be hurried beyond the bounds of wisdom in this matter, by their zeal for the salvation of the people. If a man or a woman who has embraced the Gospel, and enjoys a nominal membership in the Church of Christ, does not feel it to be his or her duty to gather to the place which God has appointed, after they have been properly warned and taught the principles of the Gospel, no persuasion should be used to induce them to do so, but they should be suffered to remain in Babylon until they themselves become satisfied

that it is their duty to gather ; for if they go under the influence of another's arguments and persuasions, they rarely have the strength necessary to enable them to stand and endure the trials with which they may have to contend on their way to and after they arrive in Zion, and they become dissatisfied, and regret that they ever left Babylon and soon take measures to return to it again. The Elders are sent out to teach and warn the people—to set before them correct principles and the plan which God has revealed for their temporal and spiritual salvation, and not to argue and persuade them into the adoption of a course which they otherwise would not take. No ; they are not sent forth to carry the people to Zion or to induce them to go there on their (the Elders') faith ; but to teach the people so that they may have faith themselves to go forth and obey every commandment which the Lord has given, firmly trusting to him for the results. Until the people can have this kind of faith within themselves, we think they should not go to Zion ; for, if they did go, they would be of no use to themselves or to anybody else, either on the road or after they reached there ; and it is extremely probable that after arriving there they would not be satisfied to remain. We have so often seen the evil effects of the Elders taking such a course as we are now cautioning them against, that we have come to the settled conclusion that a man or a woman who does not see the benefits and advantages of gathering for himself or herself, ought never to be persuaded in the least to go to Zion. They belong to Babylon, and should remain in her midst until they can learn to appreciate at its proper value the salvation which the Lord has provided for the humble and obedient. If they live and should remain connected with the Church, they will not have to stay very long in Babylon until they will be glad to go, and then when they do go they will be in a fit condition to appreciate the salvation and blessings of Zion.

The comparative ease with which those who have been desirous of gathering have been able of late to emigrate from these lands, has prompted very many to go who, if greater sacrifices and exertions were required, might either have not gone at all, or at least not for some time. The example which they have had before them of so many of their brethren and sisters—many of them relatives and friends and acquaintances—going, with the good news they have had from them, has had the effect, in some instances, to induce them to go, especially when, in addition to these influences, they have had the teachings and personal association of the Elders whose conversation is generally so replete with good tidings concerning Zion. Such examples and such a spirit are contagious, and many, we doubt not, have gone under the influence of them instead of going through their own innate desire and determination to keep the commandments of God and to build up Zion. That any should go to Zion under the influence of improper motives is to be regretted, for they are in danger (unless they seek for and partake of the Holy Spirit in greater power than they have previously possessed it) of becoming dissatisfied and deserting Zion under the influence of a more evil spirit than if they had never gone there, or, indeed, never embraced the Gospel. People in going to Zion for the purpose of fulfilling the commands of God, and of becoming fully identified with his people there in their adversity as well as in their prosperity, should never permit the good accounts of the ease with which the people there can acquire property, to add to their zeal in making preparations for going, nor the evil reports which they may hear from there to deter them or to cause them to slacken their efforts in the least degree in accumulating the means necessary to

enable them to gather. There should be motives of a far higher character than these entertained by every Latter-day Saint—motives of a character far too elevated to be influenced by any sordid considerations. The Latter-day Saint who would not go to Zion just as quickly if her people were in the midst of poverty and adversity, and surrounded by unfavorable circumstances, as he would if she and her children were in a prosperous condition and with bright prospects before them, is unworthy of Zion and the advantages and blessings which have attended and will attend her establishment, and will certainly never obtain, while he retains that feeling, a celestial exaltation. For our own part, though we have in common with our fellows a natural aversion to the annoyances to which the people of God have been subjected, we are in one sense glad of them, as they have the effect to deter a great many from going to Zion who otherwise might gather there, and also to scare off in Zion a great many who otherwise might remain in the midst of the people there to injure, by their influence, and to impede, by their presence, the cause of Zion and its progress.

We trust that the Elders will be careful upon the points we have touched upon, and seek, by imparting judicious counsels and instructions, to correct any misconceptions any of the Saints may entertain respecting the subject of emigration.)

#### ABSTRACT OF CORRESPONDENCE.

✓ ESSEX CONFERENCE.—Elder Charles W. Stayner, writing from Hockley, on the 9th ult., says:—"I can truly say that I never felt better in my life. "Mormonism" increases in me with all its sweetness the more I study its principles; and when I look around and view the religious sects of the day, a tear of pity fills my eye and blinds me from seeing much of their wickedness, for my heart has to give way to sympathy for their blindness to the joys and blessings which the Saints of God enjoy; and, instead of reproving them for their corruptness, I endeavor to portray to their understandings the state of mental blindness to which they are subjected by tradition. I feel a determination to spread the truths of the Gospel more and more as I travel amongst the people. I also endeavor to live a holy life before God, so that I may enjoy his Spirit, which I feel assists me greatly in my labors. The more I travel, preach and pray, and the more I suffer and work for the spreading of the Gospel, the more fully I realize the power of God and the weakness of man. I rejoice that I am counted worthy to labor for the spread of the Gospel in my native land, and am thankful that I have had the privilege of living in the mountains and valleys of Utah for a period of eight years, as it has given me a testimony to bear to the world of the virtue, honesty and brotherly love of her inhabitants; and I can truly say that I do not wish to live amongst a better or more God-fearing people. I wish I could say this of the inhabitants of my native land, and that all bearing the name of Englishmen would imitate the honesty, morality, and all other exalting principles preached and practiced by the followers of the Prophet Joseph Smith. At all events, I wish that those who attempt to describe our customs and principles would take truth for their guide, and that those who know nothing about us would reflect on the condemnation they will bring on themselves by bearing false witness against a



people who have never sought to injure them, but have always striven to raise them from the depths of crime and darkness to a state of comparative innocence and happiness. Still, while contemplating their unfortunate state, I rejoice in our own privileges, and in the knowledge that all the machinations of the wicked cannot overthrow the righteous, and that the Devil is not able to keep good men and women from investigating and embracing the truth; while those who have sought the destruction of the servants of God will plead for forgiveness, but, like the people in the days of Noah, when it is too late, and the consuming wrath of Almighty God will be poured out upon them. I am so full of these things that I cannot help writing, speaking and dreaming about them; my mind is wholly absorbed in the things of God, and I hope and pray that I may be always the same until Satan is bound and righteousness reigns on the face of the whole earth."

## CORRESPONDENCE.

## AMERICA.

Great Salt Lake City, }  
Nov. 30, 1863. }

President George Q. Cannon.

Dear Brother,—Your welcome favors of Sept. 28th and Oct. 24th came duly to hand, the latter while I was absent on a short visit to Sanpete county.

Your account of your trip to Scandinavia was read with much interest, and we coincide with your trust that your visit was mutually agreeable and beneficial, and feel assured that it will be followed by very satisfactory results.

We are pleased to learn of the continued good condition of the Mission and its affairs upon your return, and especially of the good health and good conduct of the young Elders sent from here.

As yet but little has been said here in regard to next season's immigration, though we presume the way will be open; in which case, as heretofore, we expect to send ox-trains to Florence; the number not yet concluded upon. They will probably arrive there on and before the 1st of July, in readiness to load up and return. So far as what are called 'independent' passengers are concerned, if the early chartering of ships makes a material difference in price of passage, and their number will warrant, it may be well to forward them in time to reach Florence, fit out, and start as soon as the grass will sustain their animals. But as to those who expect to be brought from Flo-

rence, their expenses, should they tarry long there waiting for the trains, would probably out-value the difference between an earlier and later price of passage. However, on this point you will, doubtless, be able to judge in time, keeping in mind that the trains sent, as before stated, will probably be ready to return on or before the 1st of July.

On the 16th inst., in company with Elder John Taylor, my sons Joseph A., Brigham, jun., and John W., and several others of my family, also quite a number of our home missionaries and others of the brethren, I started on a short visit to Sanpete. We went by way of Nephi to Manti, and returned by the road through Spanish Fork canyon, reaching home on the 25th, having enjoyed a very pleasant, and, we doubt not, mutually beneficial trip. I spoke at only a few of the meetings, having caught a cold in a meeting at Lehi on our way south, which somewhat interfered with my speaking, though not with my traveling, and from which I am pretty well recovered.

The troops and others at Camp Douglas remain very quiet, the Lord having thus far thwarted their evil designs. At present the great majority of them are in the mountains getting out wood for camp use. Their past plans having failed, they at present are trying to induce an influx of outsiders by inflated representations of

rich gold and silver deposits in Utah's mountains, awaiting discovery and development. (I think they will wait a good while.) But the new discoveries in the Territories of Washington, Idaho, Nevada, Colorado, New Mexico and Arizona, bid fair to out-blow them, which will again result in sad disappointment in their fond expectations, and tend greatly to hasten their departure without having accomplished the purposes for which they were sent here.

As you will learn by the *News*, our theatre is well-attended and affords innocent and useful relaxation, recreation and amusement to a large number, many of whom might otherwise spend their leisure hours in a less beneficial manner.

The grain crop of the past season has been comparatively light in several places; but there has been enough raised to very comfortably last the people till another harvest, provided it be wisely distributed and economically used, notwithstanding the large quantities of flour that have been sold to the mines north and west of us. Winter weather set in tolerably cold and stormy on the 21st inst., which will probably check further exportations of breadstuff until the people can learn how much should be retained for home consumption, and govern themselves accordingly.

The health of the people has materially improved since cold weather set in, and is again becoming usually good. Brother Wells is again about, after a lengthy and part of the time severe illness; and brother Kimball enjoys his usual health. My health, and that of your friends generally, is good.

My son Brigham informs me that he has written to you, and wishes me to give you his kind remembrance and respects. Please also accept the good wishes and prayers in your behalf of your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

BIRMINGHAM CONFERENCE.

Birmingham, January 8, 1864.

President Cannon.

Dear Brother,—The past few days, since the 31st ult., which I have spent

in the society of my brethren in the General Council of the Elders of this Mission, have truly been a delightful feast to me. I met with many, both old and young, familiar faces, as well as with many whom I do not remember having had the pleasure of seeing before, and my heart warmed towards them all as I listened to their soul-stirring testimonies and partook of the peaceful, holy, joyful influence that pervaded every bosom and beamed from every eye. I felt, as I presume every one else did, that I was in "the house of my friends," and my earnest prayer is, that *every one* of that little assembly may prove firm and staunch supporters of the kingdom of God, maintain unsullied reputations, and live to be ornaments in the Church of our God. How often, during the continuance of our meetings, did my mind revert to the time when, just about fourteen years ago, I first began to pray—and oh! how fervently—that God would establish his kingdom upon the earth; little thinking, though I longed for it, that I should ever live to see it commenced or be privileged to be numbered among its grateful, happy subjects. My soul is filled with thankfulness when I reflect upon the blessings and privileges I enjoy; my only regret being that I do not appreciate them more fully and constantly. I will close this portion of my letter by praying that the acquaintances there formed or renewed may ripen into lasting friendships, of which each one shall prove mutually, increasingly and eternally worthy.

On Sunday, the 3rd instant, I attended a Conference in the Odd-Fellows Hall, at which there were, I presume, upwards of 1,000 persons present, including many strangers. The best of order was maintained and the deepest interest manifested. On the following evening a concert was given in the same place, under the direction of brother Charles Cook, by the members of the Birmingham choirs, assisted by a few of the Elders from various parts of the Mission. All whom I have talked with upon the subject unite in saying it was the best Conference and party they ever attended in Birmingham. As I never attended one there before, I cannot

ay how it compares with any previous ones; but, as I did not go there to criticise or find fault, but to enjoy myself, I did so "hugely;" and all I have to say is, that if the Saints anywhere get up any better parties,—that is, where there is a more free, genial, enjoyable spirit than there was there, I should like to be one of the number. Among the most interesting features of the evening's entertainment, judging from the applause with which they were received by the audience, were the original songs by Elder Willes; Elder Nicholson's fine rendering of "Tell's Speech" and Miss E. R. Snow's "Martyrdom of Joseph and Hyrum;" and Elder Hood's beautiful, original, poetic recitation, entitled "Annie Lyle," and also some original lines suitable to the occasion. Elder Graham, who has so often been the life and soul of our Liverpool parties, also favored the audience with Tennyson's "Charge at Balaclava." I presume there must have been nearly 800 per-

sons in the hall before the close of the entertainment. The few remarks made at the close of the evening had a most happy effect, and I know that it materially enhanced the enjoyment of the Saints to feel that their efforts to please and to enable you and others to pass a few hours agreeably in their midst had not been in vain.

I trust it will not be deemed inappropriate when I say that I feel our thanks are due to President Kay and lady, and to the Saints generally, for their kind efforts to contribute to the comfort of the Elders during their stay. At least I can speak for myself, and I have no doubt all will heartily coincide with me.

Trusting that you may have the privilege of addressing many such assemblies, and that we may both enjoy the pleasure of many such reunions, I am your brother,

W. H. SHEARMAN.

## SUMMARY OF NEWS.

ENGLAND.—On the evening of Friday, the 8th instant, the Princess of Wales gave birth to a young prince. The General Council of the Elders of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent Countries, was held in Birmingham on the 31st ult., closing on the 6th instant.

FRANCE.—The four men who recently attempted to assassinate the Emperor Napoleon were from Italy, instead of from England. Joseph Mazzini, in a letter to the *Times*, dated the 14th inst., most emphatically denies any complicity in the affair.

DENMARK.—The Duke of Augustenburg entered the town of Kiel, in Holstein, on the 30th ult, and was proclaimed Duke of Schleswig Holstein. The Federal troops still occupy Holstein, the Danes having retreated to the north of the Eider, where, if the Federals should presume to follow them, the Danish Government is resolved to enter on war with all its energy, and to prosecute it as long as the resources of the country will permit.

AMERICA.—General Corcoran has been killed by a fall from his horse. The Federal Congress has voted against submitting the constitutionality of the Conscription Act to the Supreme Courts. The passport system for passengers leaving by American vessels has been revived. Federal vessels have been stationed off the Narrows to overhaul vessels leaving New York. Guerillas were actively renewing the campaign in Tennessee and Kentucky. The guerilla attacks on the Mississippi commerce still continue. The Free State men have held a convention in New Orleans, in which negroes were admitted to seats, and the convention was opened by prayer from a colored preacher. The colored (Federal) garrison of Fort Jackson, La, had rebelled. The two white regiments (Federal) sent against them had failed to capture the fort, and fighting continued. The Confederates refuse positively to exchange prisoners or to hold any communication with General Butler, upon the ground that President